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is alone on the hills or in the woods. It is susceptible of cultivation; and the literature of mysticism is much occupied with the technique and discipline by which its goal is reached. Pratt recognizes the fact that many mystics are abnormal and that their quest for this great experience has brought the illusion of attaining it. Still he does not share the views of Murisier and Leuba in this respect, but holds that mysticism has positive value and adds assurance and vividness beyond ordinary religious experience. In the discussion of mysticism, as in other parts of the book, the author shows his close affinity to William James.

The style is clear and entertaining. The use of first-hand material secured by questionnaires adds concreteness and vividness, but there can be little scientific value in trying to employ the method of percentages on 170 replies concerning prayer or belief in God! The abundant references and extensive footnotes open into attractive elaborations of the discussions in the text. While scarcely prepared in the manner of a text-book, the book will undoubtedly be used for that purpose and as collateral reading. For the general reader and for the teacher and preacher of religion it affords one of the most adequate treatments of the subject to be had. It is critical and discriminating, but it is also decidedly friendly and constructive.

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E. S. AMES

Das jüdische Volk und seine Jugend. By S. BERNFELD. Wien, R. Löwit Verlag, 1920. 149 pp.

The first half of this book is devoted to a negative criticism of the aims and results of European education. Since the child is looked upon as an adult 'in the rough,' whom it is the function of the educational process to polish into adulthood, the results of European education are bound to be an unnatural forcing of the child's development and the destruction of the cultural possibilities inherent in youth.

The second half of the book gives a vivid presentation of a system of education to prevail half a century hence in Palestine, which is conceived as possessing by that time the seat of a Jewish commonwealth. The national constitution provides for the complete support and control by the state of the entire youth of the country from birth to the age of twenty. The young people are concentrated in settlements in different parts of the country, under the guidance of a psychologically and medically trained corps of educators, whose office is merely to observe the development of their charges and to be ready to aid them in their spontaneous efforts to acquire any particular discipline or skill. Within these communities the great thinkers and artists of the country, pursuing their work in a congenial atmosphere and drawing interested groups around them, create centers for cultural growth.

This Utopia can only be realized in a country whose productivity, necessarily high, accrues not to the individual but to the state, and among a people who appreciate youth for its own sake,—therefore in a Jewish Palestine.

S. FELDMAN